2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

than two cows. . . . You can work it out yourself. I'd like to give our litter louts a few years' training in Hunza.

Salt is a crying need in Hunza, and while down-country rock-salt can be obtained on payment from Gilgit, few families can afford to buy. Hence in the relatively idle days of early winter you will see parties of women and girls and boys scouring the mountain side high up, and tasting as they go, till they find a patch of ground that seems to have a trace of saltiness in it. They scoop up the full of their baskets and carry this earth home. When salt is wanted they mount a conical basket filled with the saline earth over some receiving vessel. By pouring water through, they get a discoloured fluid, containing heaven alone knows what (probably a minimum of sodium chloride), which they pour straight into the vegetable pot.

Another job which is kept for winter days is the making of new fields. It is all too true that the Hunzukuts have not enough water to serve their existing fields. But there are optimists who cannot resist the attraction of making a new field wherever they see a patch of ground that might with luck be irrigated in a good year. It's a serious business tackling a rocky bit of mountain side. You roughly plan your field and then start hacking out a great triangular gash at the upper side. It is full of stones and boulders which have to be removed; the smaller ones are set aside for the revetting walls; the larger ones are laboriously broken up with sledge-hammers (or blasted if you can get hold of a little gunpowder); the stony earth is carefully sifted into separate piles of varying degrees of fineness. Then the lower supporting wall is built to the level required, stones are thrown in for a foundation, next the coarser earth, and the surface is dressed with the finer. Field-making is the only occasion on which a barrow of any kind is of use. These barrows, of which in our whole time we only saw four, are the only wheeled vehicles known in Hunza. Whether the Hunzukuts invented them themselves or whether someone once saw a wheelbarrow in use elsewhere and imported the idea, who shall say? Anyhow, the Hunza wheelbarrow is a delightful affair. A sort of rude ladder with four or five rungs is made. A thick section of a tree trunk about

7:Tobe C,T-3 (19591960 AV7 Burusho AV7
Hunza

wards the maintenanceof the Berichos and they travel about the villages mending and repairing items requiring attention, and,of course, providing music and entertainment whereve it is required. I guess they could be compared to he traveling tinkers of Ireland.

The Bericho blacksmith shop contained all the accoutrements found in he blacksmith shops of America. There was a pit n which charcoal was laid and kept alive and glowing by a pair of goatskin bellows . . . the customer usually welded the bellows while his implement was being manufactured or repaired. There were many necessary tools—hammers of various sizes and tongs and, of course, a large chunk of some old machine that served as an anvil.

Then there was the goldsmith. He didn't fashion much out of gold any more because there wasn't much gold. Some time ago there was a quantity of gold washed from the Chat and Hunza Rivers. This was done at times when the rivers had receded to a low ebb and then the sandleft on what was the river bottom a few weeks or months previous was washed for signs of gold. The people who collected or panned or mined this gold were called "marooh."

This Hunzan goldsmith also made silver trinkets, rings, bracelets, medallions, pendants, ear rings, broaches and other articles of the craft. What's more, they were set with attractive colored stones, for the mountains around Hunza abound with many beautiful and valuable stones. As the women of Hunza do love and wear jewelry, the goldsmith was kept quite busy.

Yes, there was a wood turner in the area, too. Whether or not his craft has improved since the advent of John Clark, the American engineer who set up a wood carving school with his headquarters in the old Baltit Fort, I am unable to say. But from the work

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burush. AV7

nearly as lax in their Mahomedanism as the people of Hunza. There is considerably more cultivation than in Hunza, the land is better watered, and the main slopes of the mountains enclosing the country face north, and are consequently covered with forest. The land has the full benefit of the summer sun, and the crops are splendid. The untold profusion of the apricots, and the quantity of gold which can be washed out of every stream, has gained the country amongst the Nagaris themselves the name of "the land of gold and apricots." The people, though of identically the same stock as those of Hunza, show marked differences. They are less warlike than their neighbours; they were never implicated in the raiding of caravans, owing principally perhaps to there being no outlet to the north or east leading to caravan tracks; they are, on the whole, better off, owing to the better agricultural conditions, and the possession of splendid grazing grounds; and last, but not least, slavery is unknown amongst them — that is, they would not brook their king selling them or their children, and the exile of the present ruler's eldest son is said to have been caused by his attempt to introduce the custom from Hunza. The men are not so bright and cheery as their Hunza cousins; they strike one as more sedate and morose, and their reputation for dash and gallantry is far lower. The reason they themselves assign for the difference, and the one generally accepted, is that in the winter, when the sun is in the south, the great mountains backing their valley shut out all the light and warmth, of which Hunza facing south enjoys the full benefit, and that the depressing effect of passing day after day in the cold and dark-

1: Leitner L-3 (1866-93) 1693? AV3 Dard AV3
Burushe AV3

little stones of any shape—the longest and oval ones being preferred—are used. There is one kind of stone especially which is much used for that purpose; it is called "Balósh Batt," which is found in Hanza, Nagyr, Skardo, and near the "Demídeldèn" hill already noticed, at a village called Poreshinghi near Astor. It is a very soft stone and large cooking utensils are cut out from it, whence the name, "Balósh" Kettle, "Batt" stone, "Balósh Batt." The stone is cut out with a chisel and hammer; the former is called "Gútt" in Astori and "Gukk" in Gilgiti;" the hammer "toá" and "Totshúng" and in Gilgiti "samdenn." The gunpowder is manufactured by the people themselves.*

The people also play at backgammon, [called in Astóri "Patshis," and "TAKK" in Gilgiti,] with dice [called in Astóri and also in Gilgiti "dall."]

Fighting with iron wristbands is confined to Chilasi women who bring them over their fists which they are said to use with effect.

The people are also fond of wrestling, of butting each other whilst hopping, etc.*

To play the Jew's harp is considered meritorious as King David played it. All other music good Mussulmans are bid to avoid.

The "Sitara" [the Eastern Guitar] used to be much played in Yassen, the people of which country as well as the people of Hunza and Nagyr excel in dancing, singing and playing. After them come the Gilgitis, then the Astoris, Chilasis, Baltis, etc. The people of Nagyr are a comparatively mild race. They carry on goldwashing which is constantly interrupted by kidnapping parties from

the opposite hamlet.

* "Powder" is called "Jebuti" in Astóri and in Gilgiti "Bilen," and is, in both dialects, also the word used for medicinal powder. It is made of Sulphur, Saltpetre and coal. Sulphur = dantail. Saltpetre = Shór in Astori, and Shorá in Gilgiti. Coal = Kári. The general proportion of the composition is, as my informant put it, after dividing the whole into six and a half parts to give 5 of Saltpetre, 1 of coal, and ½ of Sulphur. Some put less coal in, but it is generally believed that more than the above proportion of Sulphur would make the powder too explosive.

Bibliolph G-3 (1873-1878) 1880 Afghanistan
4
AV3 Dard
Darusha AV7

proud of the independence they have always maintained, and they probably present the spectacle of a race living under almost the same conditions now as their forefathers did fourteen centuries ago. The rulers are called *Thum*, and their families are descended from twin brothers, Moghlot and Girkis, who lived about the end of the fifteenth century. General Cunningham makes the somewhat natural mistake of confounding Girkis with Kirghiz, and suggests that the former inhabitants of Hunza must have been Dards (?), who have since been displaced by the nomads of the Pamir. From this he goes on to argue that the rulers of Shigar must also be of Kirghiz blood; and following the same line of argument he states that the Astor district must once have belonged to the Tibetan race, because the ruling family are Makpons. He also mentions the Gilgitis as a race of Dardo-Tibetans, for which assumption there is no adequate foundation.[1]

I have been told by a Nepaulese gentleman that *Thum* is a Chinese title, meaning Governor, and that it is used in a reduplicated form *Thum Thum*, to signify a Governor General.[2] Its existence in these countries, where its origin has been completely lost sight of, is curious and must be extremely ancient.

The rulers of Nager, who are descended from the first-named of the two brothers, are called Moghloté, the present Thum being Jaffer Zahid Khan. Though the smaller of the two states, Nager has the larger population, owing to the greater amount of cultivable ground which it contains. The population is about 10,000 souls. The land where cultivable is extremely fertile and bears exceptionably heavy crops, and the Nager streams are rich in gold. The country is especially famous for its apricots, which are dried and exported to the Punjab in considerable quantities. Nearly opposite Hunza, the Myetsil River, a considerable stream, joins the main river from the south-west. The fort of Nager and the Thum's house are on the southern side of this stream, about 3 miles from the junction, at an elevation of 8,000 feet above the sea. Both sides of this valley belong to Nager, and it forms the eastern boundary of the state. At the head of it is the difficult and dangerous road over the Hispar Pass into the Shigar Valley, which is never used except in cases of necessity. When Cashmere authority was temporarily

[1] Cunningham's *Ladakh*, pages 27, 38, 58, 295-A

[2] It is perhaps a corruption of the word Tsung, which appears in many titles. The Chinese Governor of Kashgharia is called Tsung Tsung, and the officer who commands the troops is styled Tsung-ling.

[See I: Cunningham, AJ4 West Tibetan file -- Analyst]